

**"Be Ye Also Ready."***"I am now ready." 2 Tim. 4: 6.*

Ready to *fight* for Jesus,  
If the trumpet call resounds,  
And the rallying hosts of evil  
Fill earth's great battle-grounds;  
Ready to raise his banner  
Mid the foeman's fiercest din;  
Or ready to die in his service,  
If death win the day for him.

Ready to *speak* for Jesus,  
If he needs a human tongue,  
To tell out the wondrous story,  
That from age to age has rung;  
With never a thought of laurel,  
And never a hope of gain,  
Content to be just an echo  
Of his matchless love to men.

Ready to *work* for Jesus,  
If work be his will for me;  
By swift, light-hearted service,  
Showing my loyalty;  
Stooping to lift a burden,  
Or offering sympathy;  
Thankful to share with angels,  
Such happy ministry.

Ready to *give* to Jesus  
My life, my love, my all,  
If my heart, alert and eager,  
Hear his sweet, constraining call;  
Never a thing with-holding,  
That he stoops to ask of me,  
Giving my choicest treasures,  
With a glad heart willingly.

Ready to *wait* for Jesus,  
If he wills to tarry long,  
Whiling away the watch-night,  
With soft and Heaven-taught song;  
Watching each pale star waning,  
Ere the golden glory dawn  
Floods earth and sky with brightness,  
And crowns the coming morn.  
—Eva T. E. Poole.

**Satisfaction.**

That we are satisfied with ourselves and our condition is not a sign that all is right. "Blessed are those that are satisfied with themselves" is not found among the beatitudes. The Lord on the contrary said "Blessed are they which do hunger and thirst." The beatitude is one of dissatisfaction. It is mind hunger that impels the student in all his quests and researches. When he becomes satisfied with his knowledge, his progress is at an end. Satisfaction generally speaking marks the limit of attainment. Hunger of soul, the desire for more of God, for holier life, for deeper communion, for fuller transforming of character, is the only hopeful state: the want of these desires tells of a perilous spiritual state. Longing is the hearts cry for greater nearness to God. It is the hand held out empty for heaven to fill. Satisfaction sits down at the foot of the mountain, while longing climbs the mountain. Satisfaction is content to stand on the shore and wonder what is beyond; longing pushes out upon the unpathed waters, and discovers great continents. It is longing alone that makes us go.

M.

**The Temple.**

F. M. BERKEYPILE.

Temple signifies a house of God, a building erected and set apart for the worship of the true God; John 2: 13 to 16 inclusive: "And the Jews passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house, a house of merchandise."

Members of the Temple sit down today just as easily in their churches selling ice cream, oysters, &c., and chances to dispose of by raffling merchandise, &c., &c. Others who are more conscientious about raffling or any species of gambling or chance get up sewing societies, and hold them in the true church of God, buying goods and selling garments. In either of them I have seen no live stock offered

as yet. This strikes many of us as closely resembling the flowing evils existing during the time of Christ, and which our Savior overthrew and condemned.

What we want is to be sure that any of the former described performances are in complete harmony with the Gospel, and we hope to have our Brethren give expressions of approval or disapproval according to the word of the Lord.

**Usefulness.**

BY J. W. SMOUSE.

The great Architect of the Universe made all things well, and designed them for good. Man was the lofty cap-stone of the climax of creative wisdom, animated by the pure breath of Jehovah, and placed upon earth to enjoy the rich and liberal bounties of nature. This enjoyment was not designed to be selfish, but to be rendered purer and more complete by association and social intercourse. As a finishing touch to the magnificent plan of man's happiness, woman was ushered into his Paradise to smooth his pathway and shed a softer and more mellow bliss around him. The design of their mutual creation was to impart consolation to each other and their progeny and to glorify God in all their actions. This obligation still rests upon the family of man and how to discharge it is an important inquiry. The great plan of usefulness is suspended by a triple cord, a right disposition, intelligence and wealth. With these every man and woman will be useful.

The first is the the grand filament of the cord around which the others are twined. The second is within the reach of all in our age and community, the third is in the possession of more than apply it to its legitimate purpose; that of aiding the cause of humanity, alleviating misery, and increasing happiness. The family of man is composed of teachers and learners, the idle and industrious, the evil and the good. The original purity of human nature has been stained with sin, but man is still endowed with full power to discern and choose good or evil. He has a strong propensity to adhere to the latter with a clear knowledge of the fearful consequences of rejecting the former. It is the province of the good and philanthropic to correct the vices and follies, and ameliorate the wretchedness and misfortunes of those around them and induce them to eschew evil and learn to do good. To be enabled to do these we must learn the duty we owe to our God, ourselves, our families, and our fellow-creatures, and then nobly fulfill this duty by precept and example. What good we learn we can teach to those who are below us in the grade of intelligence, although we may be destitute of wealth. In what we are ignorant we can find willing teachers to instruct us and can continually expand our sphere of usefulness and thus fulfill the design of our creation. If we have the disposition, a large store of intelligence and an abundance of wealth, our usefulness will be extended to a greater circumference, and scatter blessings all around.

The humblest individual can be useful if he wills to be so. The sphere of usefulness has a wide range, from the scavenger in the street to the loftiest pinnacle science can rear,—one extended, endless chain with all the links dependant upon each other and in the absence of vice would be a harmonious connected whole—a golden chain that would reach from earth to heaven. To be truly useful we must correct our own hearts and keep our own garden free from weeds. Without good examples our precepts will be powerless.

This done we should seek every opportunity to direct others to the path of wisdom. The Sabbath School presents one of the widest fields of usefulness ever opened for cultivation. Criminally ignorant is that adult who is not able to teach some one or more found in this juvenile nursery of mind. Upon the correct cultivation of the rising generation depends the salvation of our country, and the perpetuity of our religious and civil institutions. A mass of heterogeneous and heterodox materials is accumulating amongst us with fearful rapidity. Upon the rising generations of our land, depends our existence as a free people and the triumph of gospel principles over the evil. Individual

responsibility should be more deeply felt. Each man and woman is a 'thread in the triple cord of usefulness. Every thread that is added strengthens this—forbid, Almighty God, that any shall be detached to weaken it. Let the moral and religious tone of the community be pure and healthy. Pauperism, poverty, vice, misery and wretchedness will recede as surely as does the morning fog before the rising sun. "Seek first the kingdom of heaven" and all needful earthly blessings will flow in upon us.

Let all examine anxiously, where, when and how they can be most useful; learn their sphere of action and then nobly and in the name of the great Jehovah perform their duty—*Probe*.

Vinc, Pa.

**God's Promises.**

BY MRS. NANNIE KISHLER.

God promises many good things to those who love and fear him, and keep his commandments. All that is in the Bible is called God's word, although it was written by men; but they were men whom God loved, so it is the same as if God had written it himself. David says, "They that seek the Lord shall not want any good things." Here God promises us that if we seek him, that is if we come to him in prayer, and learn to do his will he will give us all those things that is needful to make us comfortable in this world. Again David says, "The righteous cry and the Lord heareth, and delivereth them out of all their troubles." So by this we understand that when those who love and obey God, get into trouble, and call on him in prayer he will hear them and help them. As long as we do not love God we cannot receive his blessed promises. Oh, how necessary it is for us to love God, because he is so willing to do so much for us.

We must have a pure heart before we can love God, and this he has promised us. After God has created within us pure hearts and put his Holy Spirit within us, we must watch and pray every day as long as we live; we must not only love and obey Him a little while, and then stop doing so, but we must be faithful as long as we live. We must not let ourselves be led into wickedness, but pray to God to deliver us from evil, until we die; thus He will receive us into those mansions above when we shall wear a crown, bright and sparkling. Jesus says, "Be thou faithful unto death and I will give thee a crown of life."

**A Beautiful Example.**

It is rarely that we read anything more touchingly beautiful than the way in which Catherine Tait, wife of the Archbishop of Canterbury, tried to comfort her own heart and the heart of her husband, after they were suddenly deprived, by death, of "five most blessed little daughters." Other parents, who mourn because of empty cradles and desolate places at the fireside, may be strengthened by their example. Mrs. Tait writes:

Now, constantly with our daily prayers for them, we say the thanksgiving and commemoration:

"Lord, Thou hast let Thy little ones depart in peace.

"Lord Jesus, Thou hast received their spirits, and hast opened unto them the gate of everlasting glory.

"Thy loving Spirit leads them forth into the land of righteousness, into Thy holy hill, into Thy heavenly kingdom.

"Thou didst send Thy angel to meet them, and to carry them into Abraham's bosom.

"Thou hast placed them in the habitation of light and peace—of joy and gladness.

"Thou hast received them into the arms of Thy mercy, and given them an inheritance with Thy saints in light.

"There they reign with Thy elect angels and Thy blessed saints departed. Thy holy prophets and glorious apostles, in all joy, glory, felicity and blessedness, for ever and ever. Amen."—SEL.

The manner of a Christian ought not to be something which can be put off and on like a garment, but they ought to be a product of his religion—the outward expression of a heart that is under the influence of the spirit of Christ.